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How to protect *yourself and your family from Evil Eye*

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful



Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
helpdesk@amauacademy.com

May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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Table of Contents

06 *Chapter One*

Introduction

09 *Chapter Two*

Knowing the Evil Eye

20 *Chapter Three*

General Means of Protection From All Evil

27 *Chapter Four*

Specific Means of Protection From the Evil Eye

Glossary

جل جلاله
Jalla Jalāluhu

| جل جلاله |
Allah the Most Exalted

صلی اللہ علیہ وسلم
Sallālāhu Alayhi Wa Sallam

| صلی الله علیہ وسلم |
Peace and blessings of Allah be upon him

رضی اللہ عنہ
RadiAllahu `anhu

| رضی الله عنه |
May Allah be pleased with him

رضی اللہ عنہا
RadiAllahu `anha

| رضی الله عنها |
May Allah be pleased with her

رحمه اللہ
Rahimahullah

| رحمه الله |
May Allah have mercy upon him

Introduction

Chapter One

One of the most common topics that you hear people talking about is **al-'ayn** (sometimes you might hear people talking about **nazar**, the Persian/Urdu word for it) - the evil eye. There are all kinds of superstitions, both with regard to the concept of the evil eye and how to protect yourself - to the extent that some of these superstitions are more dangerous to your faith than the evil eye itself!

In this course, we aim to answer the question of how to protect yourself and your family from the evil eye.

A THREE STEP METHODOLOGY

1

Know the evil eye - what it is and what it isn't. Free yourself of superstitions and confusion.

2

Implement the general means of protection from every evil.

3

Implement the means of protection specific to the evil eye for yourself and others.

This is how we are going to structure this how to course, in shā' Allāh. We also aim to highlight incorrect practices and misguidance along the way.

The evil eye is a matter which people who are not even practicing Islām often have a very strong belief in and at times take all kinds of steps to prevent it; many of which, as we said, may take a person outside of Islām. Therefore, it is a very serious matter.

As this course is regarding a matter of the unseen, we want to base it upon the book of Allāh and the Sunnah of the Prophet ﷺ. We do not want to go into people's theories and ideas as much as possible. We want to focus and bring the knowledge back to the book of Allāh and the Sunnah of the Messenger ﷺ.

- 1 It is very important to know that ultimately protection only comes from Allāh ﷺ:

"احفظ الله يحفظك"

"Be mindful of Allāh and Allāh will protect you"

- 2 Allāh ﷺ said:

فالله خير حافظ

"Allāh is the best of protectors."

Surah Yūsuf: 64

- 3 It is Allāh who keeps one safe. From the names of Allāh is Al-Hafeedh – the One who protects.

وَلَا يَئُودُه حِفْظُهُمَا

“and the preservation of both [the heavens and earth] does not tire Him.”

Surah Al-Baqarah: 255

Therefore, protection comes from Allāh ﷺ. When we talk about protecting ourselves, we are talking about the means of protection and these are only effective with the permission of Allāh and whilst having full reliance upon Him.

Knowing the Evil Eye

Chapter Two

1 The Definition of Evil Eye

Al-Hāfiḍh Ibn Ḥajar رحمه اللہ said:

"حَقِيقَةُ الْعَيْنِ نَظَرٌ بِإِسْتِحْسَانٍ مَشْوُبٌ بِحَسْدٍ مِنْ خُبْثِ الطَّبَّاعِ يَحْصُلُ لِلْمَنْظُورِ مِنْهُ ضَرَرٌ"

1 "The essence of the evil eye is looking at something with admiration blended with jealousy from an evil nature, causing the one who is looked at harm."

"سُمُّ جَعَلَهُ اللَّهُ فِي عَيْنِ الْعَائِنِ إِذَا تَعَجَّبَ مِنْ شَيْءٍ وَنَطَقَ بِهِ وَلَمْ يُبَارِكْ فِيمَا تَعَجَّبَ مِنْهُ"

2 "A poison which Allāh puts in the eye of the one who gives the evil eye when they are amazed by something, and they speak of it without asking Allāh to bless the thing that they are amazed with."

Here we see two differences between the scholars of Islam when it comes to the evil eye:

01 Does every instance of the evil eye have to come from jealousy [first definition], or can it come from amazement [second definition]?

02 Is it necessary for the person to speak about the object of admiration [second definition], or is it possible for them to give the evil eye, even without speaking [first definition]?

It seems to me, and Allāh knows best, that jealousy, although it is almost always a feature of the evil eye, it does not have to be. We see examples of a person giving the evil eye to themselves, as Ibn-ul-Qayyim رحمه اللہ mentioned, and so it seems that 'amazement, usually accompanied by jealousy' is the correct opinion, and Allāh knows best. However, it does seem that the evil eye only comes from one who has something wrong with their nature and something corrupt with their soul.

It also seems that it is not necessary for a person to speak about the object of admiration, and Allāh knows best.

Ibn-ul-Qayyim رحمه اللہ said:

"وَأَصْلُهُ مِنْ إِعْجَابِ الْعَائِنِ بِالشَّيْءِ، ثُمَّ تَتَبَعُهُ كَيْفِيَّةُ نَفْسِهِ الْخَيْشَةُ، ثُمَّ تَسْتَعِينُ عَلَى تَنْفِذِ سُمِّهَا بِنَظَرِهِ إِلَى الْمَعِينِ، وَقَدْ يَعِينُ الرَّجُلُ نَفْسَهُ، وَقَدْ يَعِينُ بَغْيَرِ إِرَادَتِهِ، بَلْ بِطَبَّاعِهِ، وَهَذَا أَرْدَأُ مَا يَكُونُ مِنَ النَّوْعِ الْإِنْسَانِيِّ، وَقَدْ قَالَ أَصْحَابُنَا وَغَيْرُهُمْ مِنَ الْفُقَهَاءِ: إِنَّ مَنْ عُرِفَ بِذَلِكَ، حَبَسَهُ الْإِمَامُ، وَأَجْرَى لَهُ مَا يُنْفِقُ عَلَيْهِ إِلَى الْمَوْتِ، وَهَذَا هُوَ الصَّوَابُ قَطْعًا"

"The origin of it is the amazement of the one who gives the evil eye with something, then he follows it with evil nature of his soul, then it releases an arrow by looking at the object of admiration. A man may give himself the evil eye. He may give the evil eye without intending to do so, rather because of his nature. This is the worst of the evil eye that comes from human beings [as opposed to the evil eye which comes from the jinn]. Our companions and others from the people of fiqh said that if a person is known for this, the ruler is to imprison them and to provide for them until they die - and this is the undoubtable truth."

How Does the Evil Eye Occur? 2

Ibn-ul-Qayyim رحمه الله said:

"وَهِيَ سِهَامٌ تَخْرُجُ مِنْ نَفْسِ الْحَاسِدِ وَالْعَائِنِ نَحْوَ الْمَحْسُودِ وَالْمَعِينِ تُصِيبُهُ تَارَةً، فَإِنْ صَادَقَتْهُ مَكْشُوفًا لَا وَقَايَةَ عَلَيْهِ، أَثْرَتْ فِيهِ، وَلَا بُدَّ وَإِنْ صَادَقَتْهُ حَذِيرًا شَاكِيَ السَّلَاحَ لَا مَنْفَذٌ فِيهِ لِلسِّهَامِ لَمْ تُؤَثِّرْ فِيهِ، وَرُبَّمَا رُدَّتِ السِّهَامُ عَلَى صَاحِبِهَا، وَهَذَا بِمَثَابَةِ الرَّمْيِ الْحِسْيِيِّ سَوَاءً، فَهَذَا مِنَ النُّفُوسِ وَالْأَرْوَاحِ وَذَلِكَ مِنَ الْأَجْسَامِ وَالْأَشْبَاحِ"

"The evil eye is an arrow which comes from the soul of the one who envies and the one who puts the evil eye upon another, towards the one who is envied and upon whom the evil eye is put; sometimes it hits him and sometimes it misses. If the target is exposed and unprotected, it will certainly affect him, but if the target is cautious and armed, the arrow will have no effect and may even come back on the one who launched it. This is exactly like shooting real arrows - one is shooting at souls and the rūh, and the other is shooting at bodies and limbs."

3 Two Types of the Evil Eye: Human and Jinn

Ibn-ul-Qayyim رحمه الله said:

"وَالْعَيْنُ عَيْنَانِ: عَيْنٌ إِنْسِيَّةٌ، وَعَيْنٌ جِنِّيَّةٌ، فَقَدْ صَحَّ عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ ﷺ رَأَى فِي بَيْتِهِ جَارِيَةً فِي وَجْهِهَا سَفْعَةً، فَقَالَ: «اسْتَرْقُوا لَهَا، فَإِنَّ بِهَا النَّظَرَةَ». قَالَ الْحَسِينُ بْنُ مَسْعُودٍ الْفَرَّاءُ: وَقَوْلُهُ "سَفْعَةٌ أَيْ نَظَرٌ يَعْنِي: مِنَ الْجِنِّ، يَقُولُ بِهَا عَيْنٌ أَصَابَتْهَا مِنْ نَظَرِ الْجِنِّ أَنْفَدَ مِنْ أَسِنَةِ الرَّمَاحِ"

"The evil eye is of two types: human evil eye and jinn evil eye. It is authentically reported from Umm Salamah that the Prophet ﷺ saw a servant girl in his house, on her face there was saf'ah. He said, "Seek ruqyah for her, for she has an-Nađharah [another word for the evil eye]." al-Hussayn ibn Mas'ood al-Farrā' said, "The Prophet's statement: saf'ah, meaning an-Nađharah; i.e., from the jinn. He is saying that she has the evil eye which has afflicted her from the jinn, more powerful than the sharpest arrows."

The scholars differed over the existence of the evil eye from the jinn, because the ḥadeeth does not specifically mention them. However, looking at the unique wording within the ḥadeeth, and the solution that the Prophet ﷺ recommended - ruqyah rather than bathing - as well as other narrations, it would appear that there is reasonable grounds to believe that the evil eye can come from the jinn as well as from people.

If we say that the core of the evil eye is from looking, then the Jinn can look:

﴿إِنَّهُ يَرَاكُمْ هُوَ وَقِيلُهُ مِنْ حَيْثُ لَا تَرَوْهُمْ﴾

"Indeed, he and his tribe see you from where you cannot see them."

Surah Al-A'rāf: 27

Also, if we know that evil eye comes from an evil natured soul then the jinn are even more deserving of that. Therefore, there is not anything to restrict or prevent this from the Jinn.

3 The Evil Eye in the Qur'an

The evil eye is not mentioned in the Qur'an by the name al-'ayn. However, there are two passages in which it is clearly alluded to:

1

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

"And from the evil of an envier when he envies."

Surah Al-Falaq: 5

Envy is more general than the evil eye. However, the meaning of the evil eye is included within the aayah, since this normally happens based on envy. This chapter encompasses seeking refuge in Allāh from the severest of evil.

The second statement of Allāh ﷺ:

2

وَإِن يَكُادُ الَّذِينَ كَفَرُوا لَيُزِّلُّقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾

"And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, 'Indeed, he is mad.'"

Surah Al-Qalam: 51

Imām al-Sa'dī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ السَّلَامُ said:

”حتى إنهم حرصوا على أن يُزلقوه بأبصارِهم أي: يُصيّبوه بأعيُنِهم، من حسدِهم وغيظِهم وحنقِهم، هذا مُنتهى ما قدرُوا عليه من الأذى الفعلِيّ“

"To the extent that they tried to make him slip with their eyes, i.e., to harm him with their eyes, from their jealousy, fury, and rage. This is the peak of what they were able to do to harm him physically."

This also affirms that the evil eye can come from non-Muslims, as well as Muslims because it shows that the disbelievers of Quraysh made an effort to harm the Prophet ﷺ with their eyes and almost caused him to slip, which is a physical effect. This is a strong basis of affirming the evil eye from the Qur'an.

The Evil Eye in the Sunnah 4

It has been narrated from Abū Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Prophet ﷺ said:

1

الْعَيْنُ حَقٌّ

"The evil eye is the truth."

Ṣahīḥ al-Bukhārī and Ṣahīḥ Muslim

Also, it has been narrated by Ibn 'Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Messenger of Allāh ﷺ said:

الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ لَسَبَقَتْهُ الْعَيْنُ

"The evil eye is true. If there was something that would get ahead of destiny, it would be the evil eye that got ahead of it."

Ṣahīḥ Muslim

From these two hadeeth, we can take the following benefits:

1 — That the evil eye is something real.

2 — That the evil eye is something real.

Jābir رضي الله عنه narrated that the Prophet صلوات الله عليه وآله وسلامه said:

3

"أَكْثَرُ مَنْ يَمُوتُ مِنْ أَمْتِي بَعْدَ قَضَاءِ اللَّهِ وَقَدْرَهُ بِالْأَنْفُسِ يَعْنِي: بِالْعَيْنِ"

"Most of the people who will die from among my Ummah - after the will of Allāh and his decree - will be because of al-Anfus [the evil eye]."

Narrated by al-Bazzār – some of the scholars considered it a fair chain and others weakened it

This has a supporting narration wherein Jābir رضي الله عنه narrated that the Prophet صلوات الله عليه وآله وسلامه said:

4

"إِنَّ الْعَيْنَ لَتُدْخِلُ الرَّجُلَ الْقَبْرَ وَالْجَمَلَ الْقِدْرَ"

"Indeed the evil eye can put a man in his grave and a camel in the [cooking] pot"

Narrated by Abū Nu'aym

From these two hadeeth, we can take the following benefits:

1

That the evil eye will be the cause of most people's death

2

That the evil eye can be an underlying cause for normal medical illnesses

3

The etiquette of saying 'the will of Allāh, and then...', like saying, "the person was saved by the will of Allāh and then your help."

4

That the evil eye can affect animals as well as people.

'Ā'ishah رضي الله عنها said:

5

"أَمَرَنِي النَّبِيُّ عَلَيْهِ السَّلَامُ، أَوْ أَمَرَ أَنْ نَسْتَرِقِي مِنَ الْعَيْنِ"

"The Prophet صلوات الله عليه وآله وسلامه commanded me, or she said: commanded, to seek ruqyah for the evil eye"

Şahīh al-Bukhārī and Şahīh Muslim

Also, it has been narrated from Anas that the Prophet صلوات الله عليه وآله وسلامه said:

6

"رَحْصٌ فِي الرُّقْيَةِ مِنَ الْحُمَّةِ وَالْعَيْنِ وَالنَّمْلَةِ"

"Gave an allowance for ruqyah for scorpion stings, the evil eye, and namlah [sores or ulcers that appear on a person's side/perhaps like shingles]"

Şahīh Muslim

Also, 'Ā'ishah ﷺ said:

"أَنَّ أَسْمَاءَ بْنَتَ عُمَيْسٍ، قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ بَنِي جَعْفَرَ تُصِيبُهُمُ الْعَيْنُ أَفَأَسْتَرْقِي لَهُمْ؟"
فَقَالَ: نَعَمْ فَلَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَضَاءَ لَسَبَقَتْهُ الْعَيْنُ»

8

"Asma' bint 'Umays said, "O Messenger of Allāh, the children of Ja'far have been afflicted by the evil eye, shall we recite ruqyah for them?" He said, "Yes, for if anything were to overtake the divine decree it would be the evil eye."

Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim

From the benefits of these hadeeth:

1

That the evil eye is something real.

2

The severity of the evil eye.

3

That the evil eye afflicts children as well as adults.

4

That ruqyah is an effective treatment for the evil eye.

5

That ghusl and wudoo' are not necessary (even if they are preferred) for treating the evil eye, especially when the person is not known.

It has been narrated by Abī Umāmah Ibn Sahl Ibn Hunayf:

"رَأَى عَامِرٌ بْنُ رَبِيعَةَ سَهْلَ بْنَ حُنَيْفٍ يَغْتَسِلُ، فَقَالَ: وَاللَّهِ مَا رَأَيْتُ كَالْيَوْمِ وَلَا جِلْدًا مُخْبَأً، قَالَ: فَلُبِطَ سهْل، فَأَتَى رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَامِرًا فَتَغَيَّظَ عَلَيْهِ، وَقَالَ: "عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ أَلَا بَرَّكْتَ اغْتَسْلَ لَهُ" ، فَغَسَلَ لَهُ عَامِرٌ: وَجْهَهُ وَيَدَيْهِ، وَمِرْفَقَيْهِ، وَرُكْبَتَيْهِ، وَأَطْرَافِ رِجْلَيْهِ، وَدَاخِلَةَ إِزارِهِ فِي قَدَحٍ، ثُمَّ صَبَ عَلَيْهِ، فَرَاحَ مَعَ النَّاسِنُ"

"Aamir ibn Rabee'ah, one of Banu 'Adiyy ibn Ka'b, looked at him whilst he was doing ghusl and said: "I have never seen such beautiful skin as this, not even the skin of a virgin," and Sahl fell to the ground. They went to Messenger of Allāh ﷺ and said, "O Messenger of Allāh, can you do anything for Sahl, because by Allāh he cannot raise his head?" He said, "Do you accuse anyone with regard to him?" They said, "'Aamir ibn Rabee'ah looked at him." So the Messenger of Allāh ﷺ called 'Aamir and rebuked him strongly. He said, "Why would one of you kill his brother? If you see something that you like, then pray for blessing for him." Then he said to him, "Wash yourself for him." So he washed his face, hands, forearms, knees and the sides of his feet, and inside his izaar [lower garment] in the vessel. Then that water was poured over him, and a man poured it over his head and back from behind. He did that to him, then Sahl got up and joined the people and there was nothing wrong with him."

Ṣaḥīḥ al-Bukhārī Narrated by Ahmad 15550, Mālik 1811, al-Nasā'i and Ibn Hibbānī and Ṣaḥīḥ Muslim

9

From the benefits of this hadeeth:

- 1 **That the evil eye can come from amazement, as well as jealousy.**
- 2 **That the evil eye can come from men, as well as women.**
- 3 **That the evil eye afflicts children as well as adults.**
- 4 **That the evil eye can come from someone who is pious, as well as someone who is wicked.**
- 5 **That one of the effects of the evil eye can be to incapacitate a person completely.**
- 6 **The permissibility of accusing someone of the evil eye, even based on circumstantial evidence.**
- 7 **That the evil eye can kill.**

That the way to prevent the evil eye from occurring is to pray for blessings for the person. The scholars differed over how this is to be done, with the most apparent being to say baarak Allahu lak (may Allāh bless you in it), or something similar. However, a group of the scholars said that it is enough to mention the name of Allāh, with the intention of affirming that such blessings come from him, such as saying maa shaa' Allāh, as Allāh said in the Qur'an:

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ۝
إِنْ تَرَنَ أَنَا أَقْلَى مِنْكَ مَا لَا وَلَدًا﴾

“And why did you not, when you entered your garden, say, 'What Allāh willed [has occurred]; there is no power except in Allāh'? Although you see me less than you in wealth and children.”

Surah Al-Kahf: 39

That is one of the verses which the scholars mention for the permissibility of saying maa shaa' Allāh, although, the specific text of the narration with regards to the evil eye is to involve blessings in any way such as: Allāhumma Baarik etc.

It is very important to develop the habit of invoking blessings for a person. Even if one does not think that they are a person who gives the evil eye. This prevents us from being a cause of problems for other people. When one invokes blessings for a person it is a means of protecting the whole society.

- 9 **One of the methods of washing.**
- 10 **The method of pouring the water over the afflicted person.**
- 11 **That by using this treatment, all of the effects of the evil eye can be reversed, by the permission of Allāh.**

Ibn 'Abbās ﷺ narrated that the Prophet ﷺ said:

"الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ وَإِذَا اسْتُغْسِلُتْ فَاغْسِلُوا"

10 "The evil eye is real, and if anything were to overtake the divine decree, it would be the evil eye. When you are asked to make ghusl."

Narrated by Ṣaḥīḥ Muslim, al-Tirmidhī and Ahmad

From the benefits of these hadeeth:

1 That the evil eye is something real.

2 The severity of the evil eye.

3 The obligation of making ghusl or wudoo' when requested; whether or not you think that you gave someone the evil eye.

'Ā'ishah ؓ said:

"كَانَ يُؤْمِرُ الْعَائِنُ فَيَتَوَضَّأُ ثُمَّ يَغْتَسِلُ مِنْهُ الْمَعِينُ"

11 "The person who had put the evil eye on another would be ordered to do wudoo', then the person who had been afflicted would wash himself [with that water]."

In the wording of Mālik رحمه الله :

"إِنَّ الْعَيْنَ حَقٌّ تَوَضُّأُ لَهُ فَتَوَضَّأَ لَهُ"

"Indeed the evil eye is true, so make wudoo for him - so he made wudoo"

From the benefits of these hadeeth:

1 The permissibility of making wudoo', instead of ghusl, as a treatment for the evil eye.

It has been narrated by Abī Sa'īd ؓ :

"أَنَّ جَبْرِيلَ، أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ اشْتَكَيْتَ فَقَالَ "نَعَمْ". قَالَ بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيَكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ"

12 "Jibreel came to Allāh's Messenger ﷺ and said: "O Muhammad, have you fallen ill?" Thereupon he said: "Yes." Jibreel said: "In the name of Allāh, I perform ruqyah on you, from everything that would harm you, and from the evil of every person or envious eye, may Allāh cure you. In the name of Allāh, I perform ruqyah on you."

From the benefits of these hadeeth:

1 One of the authentic forms of du'aa for ruqyah, including ruqyah for the evil eye.

2 The permissibility of someone performing ruqyah upon another, and that if it is without asking, it does not fall under the ruling of seeking ruqyah.

3

That it is not from the Sunnah to refuse ruqyah, quoting the hadeeth of the 70,000.

4

That the cure in ruqyah is from Allāh, not from the raaqi - no matter who they are.

Umm Salamah ﷺ, the wife of Allāh's Messenger ﷺ, reported:

"أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِجَارِيَةٍ فِي بَيْتِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى بِوْجَهِهَا سَفْعَةً فَقَالَ بِهَا نَظَرَةً فَاسْتَرْقُوا لَهَا. يَعْنِي بِوْجَهِهَا صُفْرَةً"

13

"That Allāh's Messenger ﷺ said to a small girl in the house of Umm Salamah that he had seen on her face black stains and told her that that was due to the influence of an evil eye, and he asked that she should be cured with the help of ruqyah, so that her face would become spotless."

Asma' daughter of 'Umais said:

"يَا رَسُولَ اللَّهِ إِنَّ وَلَدَ جَعْفَرَ تُسْرِعُ إِلَيْهِمُ الْعَيْنُ أَفَأَسْتَرْقِي لَهُمْ؟ قَالَ: «نَعَمْ فَإِنَّهُ لَوْ كَانَ شَيْءٌ سَابِقُ الْقَدَرِ لَسَبَقَتْهُ الْعَيْنُ»"

"What is this that I see the children of my brother [Ja'far] lean? Are they not fed properly?" She said: "No, but they fall under the influence of an evil eye." He said: "Use ruqyah." She recited, whereupon he said: "Yes, use this incantation for them.." "

'Ā'ishah ﷺ said:

"دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَ صَوْتَ صَبِيٍّ يَبْكِي ، فَقَالَ : مَا لِصَبِيِّكُمْ هَذَا يَبْكِي، هَلَّا اسْتَرْقَيْتُمْ لَهُ مِنَ الْعَيْنِ؟"

"The Messenger of Allāh ﷺ, entered and heard a child weeping and said: Why is this child crying, do you not find someone to make ruqyah to protect [the child] from the evil eye?"

From the benefits of these hadeeth:

1

Some of the symptoms of the evil eye, and the way that it affects people, including children.

2

That ruqyah is an effective treatment for the evil eye.

3

That ghusl and wudoo' are not necessary (even if they are preferred) for treating the evil eye, especially when the person is not known.

The Prophet ﷺ said:

"يَا رُوَيْفُ لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ بَعْدِي فَأَخْبِرِ النَّاسَ أَنَّهُ مَنْ عَقَدَ لِحْيَتَهُ أَوْ تَقَلَّدَ وَتَرَا أَوْ اسْتَنْجَى بِرَجِيعٍ دَابِيَّ أَوْ عَظِيمٍ فَإِنَّ مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُ بَرِيءٌ"

14

"You may live for a long time after I am gone, Ruwayfi', so, tell people that if anyone ties his beard or wears round his neck a string to ward off the evil eye, or cleanses himself with animal dung or bone, Muhammad has nothing to do with him"

From the benefits of this hadeeth:

1

The prohibition of warding off the evil eye by means of strings, amulets, cloth, the 'Hand of Fatimah', and other similar things.

5 Diagnosis the Evil Eye

In this section, I will talk briefly about diagnosing the evil eye. It is useful to have a general overview of the evil eye because at the end of the day that knowledge will remove superstition from the people.

● Signs of the Evil Eye

1

Signs of the evil eye include someone with some praiseworthy attribute being affected in that attribute, or becoming suddenly very sick. For example, a person with a beautiful recitation suddenly being unable to recite, or a beautiful child suddenly becoming very sick.

2

They may also be affected in the whole body, like the hadeeth of Sahl; either because the person was jealous or amazed at the person's body, or because of the severity of the evil eye in that case.

3

It can present itself in the ways mentioned in the previous section, and it is also said through jaundice in the eye and/or flushing and burning in the cheeks.

4

It is often much more easily diagnosed from the circumstances. For example, a person went to a wedding, or walked past a group of people, and they were struck. This is much more likely to be the evil eye than anything else.

5

As for the evil eye of the jinn, then this can also be diagnosed from the circumstances.

6

It can often be combined with other problems (like magic), can be an initial vulnerability that leads to possession.

◀ Miscellaneous Issues Relating to the Evil Eye ●

If the evil eye happens when amongst a group of people, it is worth considering asking all of them to make wudū', if the number is small enough, and then using the water one by one, or combining the water.

1

The evil eye happens to objects as well as people. However, the washing or ruqyah should be done upon the owner of the object, not the object itself, because the jealousy is aimed towards the owner, and if the object were sold, it would likely be fine.

2

Some of the scholars held the opinion that the jinn can give the evil eye, and while this requires further research, there is some evidence to suggest that this is the case.

3

There is a weak hadeeth which suggests that the shaytaan can follow the evil eye, and therefore that the person becomes vulnerable to being afflicted by the shaytaan. Experience suggests that this is true - and Allāh knows best.

4

There are some extreme forms of the evil eye; perhaps the most extreme of all are people who know that they give the evil eye, and they intend to do so. We have even heard of cases where people take money to afflict others, and this is similar to magic.

5

● What to do if one fears they have been afflicted?

There are two situations:

1

You know, or suspect the person who did it.

This is then divided into one of two situations:

a) They are willing to give you the water from their wudū' or bathing [how to collect it]. In this case, the affected person should wash with this water - both the place of affliction, as well as the whole body, and pouring over the back of the head and neck.

b) They are not willing to give you the water from their wudū' or bathing:

- *We have already heard that it is an obligation for a person to make ghusl or wudū', whether or not they believe that they are the culprit.*
- *However, some ignorant or evil people will refuse.*
- *Some of the scholars (including Shaykh Ibn 'Uthaymeen) said that in this case, something of their body can be taken from them without their knowledge, such as some of their hair, or a date stone that they have spat out, and that this can be put in water, and used the same as the water from a ghusl.*
- *This has been tried and tested and proven to be effective.*
- *However, we don't advise using it, except in the most extreme and needy circumstances, and certainly not as a replacement for the methods mentioned in the Sunnah e.g. Ruqyah.*

2

You don't know who did it. In this case, the best method is ruqyah



General Means of Protection From All Evil

Chapter Three

The key is not to do one single thing, but to do as many of the things that Allāh has established as causes for protection as possible, while affirming that these causes are nothing more than causes, and they will only be effective with the permission of Allāh.

TAWHEED

There is no greater cause of protection from the trials of this world and the next, than to affirm - through knowledge and action - that Allāh is one in His Lordship, in our worship of Him, and in His perfect names and attributes; He has no partner in any of those things.

He is the Lord of everything; its owner, creator, and provider; He is the one who gives life and death; the one who causes benefit and harm; the only one who can answer supplications at times of need; the one who has control of everything, and every good is in his hand; the one who is able to do everything; and the one who everything happens by His will and His command.

He knows everything, and is able to do everything; He is al-Hayy (The Ever-Living), al-Qayyūm (The Sustainer of All), the one who is not overcome by slumber, nor sleep; He has a will that is always carried out, and wisdom that is infinite; and He is All-Hearing, All-Seeing; kind and merciful; over the throne He rose, He has complete possession of His dominion; and He is al-Malik, al-Quddoos, as-Salaam, al-Mu'min, al-Muhaymin, al-'Azeez, al-Jabbār, al-Mutakabbir - exalted is Allāh above what they associate in partnership with him.

Because of these things, we worship Him alone, with pure devotion; including love, fear, hope, reliance, longing, and awe; supplicating to Him alone, and dedicating all acts of worship, both the external and internal aspects to Allāh, who is alone and with no partner. Not one bit of these acts of worship are to be made for anyone other than Him; not for a noble, favoured angel, nor for a prophet sent to mankind, let alone anyone else.

When we affirm this, and we act upon that affirmation in everything that we do, we are protected by the promise of Allāh who said:

01

﴿الَّذِينَ آمَنُوا وَلَمْ يَلِبِسُوا إِيمَانَهُم بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

“Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.”

Surah Al-An'ām: 82

“لَمَّا نَزَّلْتِ {الَّذِينَ آمَنُوا وَلَمْ يَلِبِسُوا إِيمَانَهُم بِظُلْمٍ} قُلْنَا يَا رَسُولَ اللَّهِ أَيُّنَا لَا يَظْلِمُ نَفْسَهُ قَالَ ”لَيْسَ كَمَا تَقُولُونَ {لَمْ يَلِبِسُوا إِيمَانَهُم بِظُلْمٍ} بِشَرِّكِ، أَوْلَمْ تَسْمَعُوا إِلَى قَوْلِ لُقْمَانَ لَابْنِهِ {يَا بُنَّى لَا تُشْرِكُ بِاللَّهِ إِنَّ الشَّرْكَ لَظُلْمٌ عَظِيمٌ”

“When this verse was revealed we [the companions] said:

O Messenger of Allah whom from us does not oppress themselves [through sins]. The Prophet ﷺ said: It is not like what you are saying. Do you not hear the statement of Luqman to his son: O my son do not make partner with Allah, making a partner with Allah is a great injustice.”

The Prophet ﷺ said that the injustice mentioned here is to make a partner with Allāh; i.e., to oppose what has been mentioned above. Therefore, the greatest protection of all is found in Tawheed, to the extent that there is no protection for the one who does not have it. As Allāh said:

02

﴿خُنَافَاءِ لِلَّهِ غَيْرِ مُشْرِكِينَ بِهِ وَمَن يُشْرِكُ بِاللَّهِ فَكَانَمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾

“Inclining [only] to Allāh, not associating [anything] with Him. And he who associates with Allāh - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place...”

Surah Al-Hajj: 31

From this we understand that Tawheed is the greatest protection and source of safety and security. We understand that opposing Tawheed removes all protection from a person.

To apply this we have to learn what it means to worship Allāh alone. It is important to know the different types of Tawheed; Lordship, Worship and Names and attributes.

FOLLOWING THE SUNNAH

01

﴿فَلَيَخْذِرَ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“...So let those beware who dissent from the Prophet's order, lest a trial strike them, or a painful punishment.”

Surah An-Nūr: 63

So, Allāh removed the guarantee of protection from trials and punishment from the one who dissents from the command of the Prophet ﷺ. He also said:

02

﴿وَمَن يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعُ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُولِّهُ مَا تَوَلَّ وَنُصْلِهُ جَهَنَّمَ طَوَّسَاتٌ مَّصِيرًا﴾

“And whoever opposes the Messenger after guidance has become clear to him, and follows other than the way of the believers - We will entrust him to what he has chosen, and drive him into Hell, and evil it is as a destination.”

Surah An-Nisā: 115

So, Allāh promised to remove His protection and care from the one who opposes the guidance of the Prophet ﷺ and his companions.

From both these points we learn that removal of protection occurs through Shirk and Bid'ah. These matters totally remove protection. How then can a person ask Allāh to protect them in their Adhkār and Du'ā, whilst committing Shirk or Bid'ah. We have to teach this to our families so that they can receive the protection of Allāh in all affairs including the evil eye.

THE PRAYER

The prayer. This is because the Prophet ﷺ said:

01

الْعَهْدُ الَّذِي بَيَّنَنَا وَبَيَّنُهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

"The difference between a Muslim and a non-Muslim is the prayer, and whoever leaves it has disbelieved."

If this is the case, then the one who has disbelieved is not in the protection of Allāh in any way.

He also [informed us]:

02

إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشُّرُكَ وَالْكُفَّارِ تَرَكَ الصَّلَاةِ

"Between a man and between polytheism and disbelief is leaving the prayer."

Ṣahīḥ Muslim

These narrations show us that the prayer is what keeps a person in Islām. The prayer keeps a person protected because protection is for the Muslims. The means of protection i.e. Adhkār and Du'a are only means of protection for the believers and not the disbelievers.

He also informed us that the protection of Allāh is given to the one who prays Fajr in the congregation.

03

مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ فَلَا يَطْلُبَنَّكُمُ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَيُدْرِكُهُ فَيَكْبَهُ فِي نَارِ جَهَنَّمَ

"Whoever prays the morning prayer [in congregation] is under the protection of Allāh, so do not let Allāh seek out one of you for breaking his protection with something, so he finds him and throws him into the fire of Hell."

Ṣahīḥ Muslim

The prayer is something that we have been commanded to guard:

04

﴿ حَافِظُوا عَلَى الصَّلَواتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

"Observe the 'five obligatory' prayers—especially the middle prayer—and stand in true devotion to Allah."

Surah Al-Baqarah: 238

Also, in the Sunnah:

05

اَحْفَظْ اللَّهَ يَحْفَظْكَ

"Be mindful of Allāh and Allāh will protect you"

Bringing these together, we understand that if one protects the pray then Allāh will protect this person – as the Prophet ﷺ mentioned.

TAQWĀ

The very word Taqwā indicates protection, since linguistically it is protection from that which you fear. In a practical sense, it means to do as many good deeds as you can, and to avoid as many sins as you can; with the right intention, and in accordance with the Sunnah of the Prophet ﷺ. It is the most oft-repeated advice in the Qur'ān, and there is no doubt that every good deed that you do is a source of protection, as is explained:

"إِنَّ اللَّهَ قَالَ مَنْ عَادَىٰ لِي وَلِيَا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ
إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ أُحِبَّهُ، فَإِذَا أَحِبْتُهُ
كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبَصِّرُ بِهِ، وَيَدَهُ الَّتِي يَبْطُشُ بِهَا وَرِجْلَهُ
الَّتِي يَمْسِي بِهَا، وَإِنْ سَأَلَنِي لِأُغْطِينَهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيدَنَهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ
أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ"

01

"Indeed, Allāh said: Whoever shows enmity to a beloved servant of mine I've declared war upon him and my servant does not come near to me by something more beloved to me than that which I made obligatory for them. My servant does not cease to come close to me with the voluntary Deeds until I love him. And when I love him, I become the hearing with which hears and the site which he sees and the hand with which he strikes and the foot with which he walks. And if he asks me, I will give him and if he seeks my protection I will give him."

This shows that and every sin that you do is a potential cause of harm, as Allāh said:

﴿أَوَلَمَا أَصَابَتُكُمْ مُّصِيبَةً قَدْ أَصَبْتُمْ مِّثْلَيْهَا قُلْتُمْ أَنِّي هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

02

"Why [is it that] when a [single] disaster struck you, although you had struck [the enemy] with one twice as great, you said, 'From where is this?' Say, 'It is from yourselves.' Indeed, Allāh has power over all things."

Surah Al-Baqarah: 238

Also, Allāh ﷺ said:

﴿ظَاهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقُهُمْ بَعْضَ الَّذِي عَمِلُوا
لَعَلَّهُمْ يَرْجِعُونَ﴾

03

"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]."

Surah Ar-Rūm: 41

DU'Ā AND ADKHĀR

Seeking the protection of Allāh, through du'ā, and through the prescribed Adhkār. This must be something done regularly and habitually, not something done for one day, and then missed the next.

It is also necessary that the heart is engaged, along with the tongue, and that the limbs act in accordance to the du'ā that is being made; as this is the most complete form of remembrance of Allāh. This can also be done for others - du'ā for al-Hasan and al-Husayn. This supplication will be mentioned under the topic of specific protections for the evil eye.

IMPORTANT TIMES

1



Morning (after Fajr until Shurūq) and evening (after Maghrib and some say after 'Asr)

2



Before Sleeping

3



Leaving Home

4



Entering the Toilet

A detailed book that would be recommended is: '**the fortress of a Muslim**'.

RECITATION OF THE QUR'ĀN

The greatest form of remembrance of Allāh is the recitation of the Qur'ān, and it contains protection from every evil. Allāh said:

01

﴿وَإِذَا قَرأتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا﴾

"And when you recite the Qur'ān, We put between you and those who do not believe in the Hereafter a concealed partition."

Surah al-Isrā: 45

The Prophet ﷺ [said]:

قُرِئُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلَا تَسْتَطِعُهَا الْبَطَلَةُ . قَالَ مُعَاوِيَةُ بْلَغَنِي أَنَّ الْبَطَلَةَ السَّحْرَةُ

02

"Recite Surah al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. Mu'awiyah said: It has been conveyed to me that here Batala means magicians."

Sahih Muslim

This shows that the magicians are unable to act against the recitation of al-Baqarah.

Also, the Prophet ﷺ told us:

03

الآيَاتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَاهُ

"Whoever reads the last two verse of al-Baqarah at night will be sufficed [from all evil]."

The Prophet ﷺ also informed us about the protection of the last two sūrahs of the Qur'ān [al-Falaq and al-Nās] as well as al-Ikhlas. All of these, and the general recitation of the Qur'ān are a protection.

PROTECTION OF THE HOUSE

01

لَا تَدْخُلُ الْمَلَائِكَةُ بَيْنَتَا فِيهِ كَلْبٌ وَلَا صُورَةٌ

"The Angels do not enter a house in which there is a dog or a picture"

If the angels do not enter the house, then the fear is that the house will become a refuge for the shayṭān. A soldier inside of a fort which has been overrun by the enemy is not like a soldier who is in a strong, guarded fort.

Therefore, the house - or the room, if the person does not have control over the whole house - should be purified of anything that might be attracting the shayṭān (pictures, films, music, free-mixing, etc.); and it should be made a place of prayer, a place of learning Islam, and a place of obedience to Allāh.

Specific Means of Protection from the Evil Eye

Chapter Four

01

Don't publicise everything good that happens to you

Do not publicise everything good that happens to you, especially to those who do not want good for you. We know when it came to dreams the Prophet ﷺ mentioned to not narrate it to someone except someone who he loves or loves him.

Some people say; what about the statement of Allāh ﷺ:

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدَّثُ﴾

“And proclaim the blessings of your Lord.”

Surah Ad-Duhā: 11

When one analyses the exegesis of this, some of the scholars said; that it means to tell people about the religion of Islām and to give Da'wah, whilst others said; that it is talking generally about blessings. I did not find that all of the scholars of exegesis say that the meaning of this verse is that everything good which happens to an individual should be publicised to everybody because this can lead to the evil eye.

At the same time, one should not go to an extreme and hide matters to an extend that it becomes a difficulty and burden upon oneself.

02

Ruqyah

03

Du'a

This can also be done for others - du'a for al-Hasan and al-Husayn:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ " :
 أُعِيدُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ . ثُمَّ يَقُولُ
 " كَانَ أَبُوكُمْ يُعَوِّذُ بِهِمَا إِسْمَاعِيلَ وَإِسْحَاقَ "

“With Allāh's perfect words I seek refuge for you in Allāh's protection from every devil and poisonous creature and from every evil eye.

Then he said: your father [Ibrahim] used to seek refuge for Ismaa'eel and Ishaaq with [these words]”

A beneficial book for Ruqyah supplications is by Dr. Sa'īd Mahmūd al-Qahtānī – the author of fortress of the Muslim.



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